

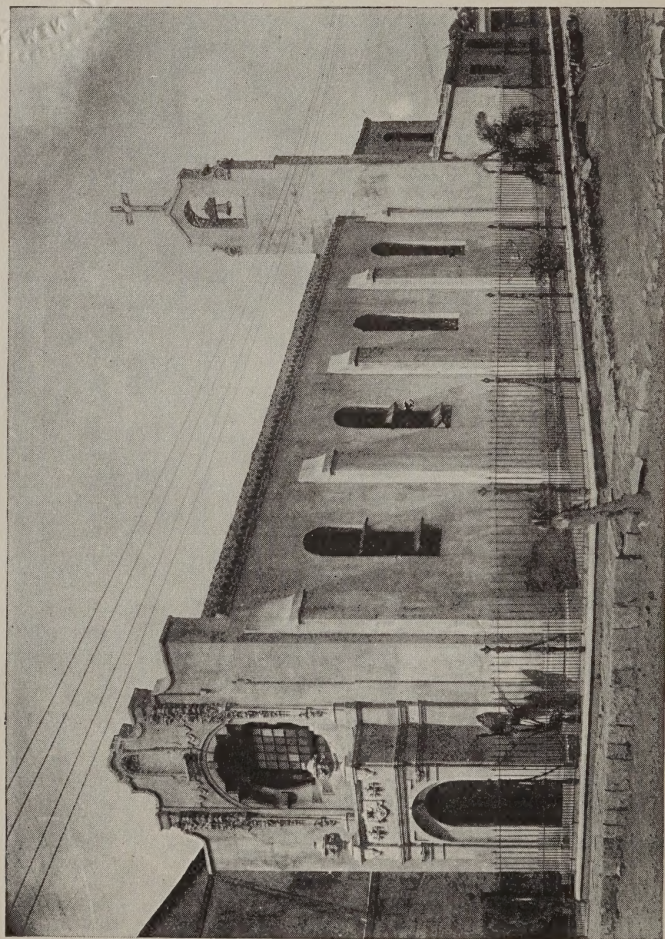
EL MORRO: GRIM GUARDIAN OF HAVANA HARBOR

# IN THE GREATER ANTILLES

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A SKETCH OF OUR CHURCH WORK  
IN CUBA, PORTO RICO AND HAITI

THE BOARD OF MISSIONS  
281 FOURTH AVENUE :: :: NEW YORK



ALL SAINTS' CHURCH, GUANTANAMO



# IN THE GREATER ANTILLES

## OUR MISSION IN CUBA

**F**OR nearly four hundred years Cuba was an isolated colony of Spain, its development stunted by the Spanish policy which forbade colonial production of any commodities the mother country could produce, restricted to the single effort of agriculture, and limited even in this to the production only of sugar and tobacco. Later there was some trade with the United States across the narrow water between Florida and the Island, and possibly wider contact during the English occupation in 1762-1763. That year is notable to us as recording the first English Church services held in Havana.

### EARLY HISTORY

The first services of our Church in Cuba were held in private, it being against the law to hold non-Roman services in public. They were held in English, and were for the benefit of the many English-speaking foreigners engaged in business in Havana.

In 1871 Bishop Whipple visited Havana. Permission to hold public services was denied him, but an American man-of-war was offered to him, and here he celebrated the Holy Communion on May 11, 1871. His visit aroused an interest both in Havana and in America, and a sum of money was subscribed for the support of a resident chaplain.

The Rev. Edward Kenny was finally secured by Bishop Whipple, and under him the regular work of the Church was established. The attitude of the civil authorities was antagonistic, and the established Church did its best to drive out the intruder. Under these obstacles Mr. Kenny's public services were confined to foreigners, and were held in one of the hotels of Havana. In his private services no

lines were drawn, and he ministered of his best to all who came to him in trouble,—black or white, Spanish or English-speaking.

After the outbreak of civil war in the island, many Cubans were driven into exile; many came to America, where they found themselves in contact with American Christianity, and they soon learned to value it. Centres of worship for these refugees were provided in Key West, Philadelphia and New York. During this period the American Bible Society began to circulate the Bible in Cuba. Some of their native agents became candidates for the ministry of the Church.

In this way started our congregation in Matanzas. Other centres of work among the Cubans were gradually formed, and in 1885, when Bishop Young of Florida visited Cuba, 325 candidates presented themselves for confirmation.

Señor Duarte, the leader of the Matanzas mission, after a conflict with the local Spanish authorities, appealed to the Spanish Government and obtained a royal decree affirming the principle of religious freedom.

In 1887 Bishop Whitaker was given the oversight of the Cuban Mission, and the American Church Missionary Society assumed responsibility for the maintenance of the work. An unpretentious building was erected in Matanzas and one was purchased in Jesus del Monte, a suburb of Havana. An American missionary, Rev. Mr. Mellen, was appointed, and an active campaign was planned.

**CUBA LIBRE**      The outbreak of the next revolution, during which Cuba sought freedom, interfered with these plans. The attitude of the civil authorities compelled us to withdraw all our missionaries, and for a time our efforts seemed frustrated.

When Cuba was finally set free to work out her own destiny brighter prospects awaited us. Our missionaries returned, and an aggressive work was planned. In 1901 the General Convention constituted Cuba a missionary district, but unfortunately did not elect a bishop to direct the work.

## BISHOP KNIGHT

In 1904 Bishop Knight was consecrated, and went to Cuba early the following year. A conference of all the workers was held in January, 1905, in Havana, and the following program was drawn up: "To seek out the American and English residents, to shepherd the shepherdless of whatever nationality, to provoke to good works the old Church in the island and the different missionary organizations at work in Cuba, to teach Christianity as this Church has received it, without rancour to others, and without apology for our mission." This has remained the program and the policy of the Church in Cuba ever since.

Under Bishop Knight's vigorous leadership the work began to develop rapidly. It was soon discovered that it had a three-fold character: first, the work among English-speaking colonists; second, work among native Cubans; third, work among Jamaican negroes.

## WORK AMONG AMERICANS

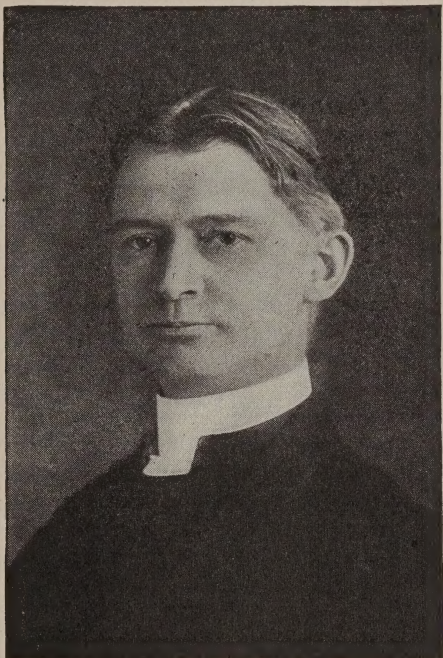
American interest in Cuba drew many of our countrymen there after the war. Some settled in the cities. In Havana there is a large American colony, and we have a beautiful Cathedral in which services are held both in English and Spanish. Our most important work in English, however, is among the colonies of Americans and Canadians which have sprung up in various parts of the island. People attracted by the beautiful climate have come down from the bleak North and established themselves in small settlements, attempting in most cases to make their living by raising citrus fruits. They miss many of the discomforts of the North, but the tropics have their own ways of trying the patience of the stranger. Northern women find the constant heat enervating. But the greatest annoyance is caused them by the multiplicity of insect life; mosquitoes, fleas, gnats, cockroaches, ants and other pests abound, and there never comes a kindly frost to kill them. The men find that the ordinary temptations of life come with redoubled force in a tropical country. The Cubans are a sober race, but the Northern settler finds many temptations to drink, and if he gives way he soon falls into other and more serious vices. In





EVENSING UNDER THE SHADE OF THE PALMS

*Scattered over the island are many colonies of Americans who welcome the services of the Church*



BISHOP H. R. HULSE

spite of these temptations, many Americans are living splendid lives under hard conditions. Clean, sober, upright, they are fine samples of Christian manhood; men of whom we can be proud.

Subject to the conditions of life in a new country—where the old neighborhood restraints no longer exist, these settlers are in especial need of the ministrations of the Church. They need the restraints and incentives of religion. Patriotism and Christian statesmanship, as well as Christian devotion, force upon us our responsibility for our own people. We must do our part in seeing that the Americans are well represented in this neighboring island, that the indifferent and the careless may have a



chance to see what kind of Christian manhood is produced by our interpretation of Christianity. High-minded and clean-living laymen make our best missionaries, and if we cannot hold our own we will be able to make little impression on those outside the fold.

The Isle of Pines has become to a large degree an American settlement. There are five missions of the Church there, four church buildings and one rectory. The one missionary resident on the island holds four services every Sunday, making his way from place to place in an automobile, driving his car over sixty miles each Sunday as well as preaching four sermons. Other American colonies of this kind are scattered all over Cuba, many of them being located in isolated places, difficult to reach. There are eighteen such places where services are held regularly, and other places where the missionaries go from time to time as they find opportunity. Much of this work is shifting and uncertain, as colonies change their character or sometimes are abandoned completely. But in many cases permanent foundations are being laid, and where that is not the case lives are being helped and souls strengthened.

### WORK AMONG THE CUBANS

In some respects Cuba is still a frontier country, developing rapidly in many places. In the centre and in the east new towns are continually springing up. There are some considerable towns where no religious work of any kind is carried on, and where no church building is to be found. It is the policy of the Mission to search out such places and start services in Spanish. Our most successful work is being done in this way. In many places we have services in private houses, sometimes renting buildings and sometimes using the houses of our members. This kind of work is most substantial.

A few years ago one of our missionaries went to a town of this kind and started services; he soon had a congregation. A Sunday School in Connecticut heard of the situation and gave the money for a church. Last year this Mission reported 103 baptisms, and the missionary is the parish priest for a large neighborhood.



It is sometimes asked why, if the people are so much interested, they do not put up their own churches. The answer is that in most cases they are too poor. Cuba suffers from absentee ownership. One-third of her sugar mills are owned in the United States. The workmen in many of these places see very little money from one year's end to another. They are paid off in orders on the company store; they draw their supplies from the store. At the end of the year when a settlement is made, they find they have eaten up or worn out all that is coming to them, and so they live from year to year without seeing a cent of actual cash. They cannot give large contributions.

When the owners of the place can be reached they can sometimes be persuaded to erect buildings. In one instance the owner of a plantation has put up a splendid church and pays the salary of the rector. In another place a school system is maintained by a generous owner. In another place the townspeople have offered a site if the Church will put a building on it.

This side of our work has substantial characteristics; we are building for the future, laying the foundations of the national Church which is to be. There are eighteen places where services are held regularly in Spanish. The largest number of baptisms and of candidates for confirmation came from these places.

### WORK FOR NEGROES

The development of Eastern Cuba has brought many Negroes from other parts of the West Indies, especially Jamaica, who have been attracted by the higher wages. They are scattered about in iron mines and on sugar plantations. The great majority belong to the Church of England. We have therefore laid upon us the responsibility of shepherding them. They have usually been well instructed, and have a good knowledge of the Prayer Book. One of the missionaries, in a service he held not long since, noticed that although there were few Prayer Books the responses, especially in the Psalter, were hearty and distinct. At the conclusion of the services he found that the whole congregation had committed the entire Psalter to memory.

Other negroes are coming to Cuba from Haiti, bringing entirely different traditions with them. Some are nominally Christian, but actually fetish worshippers. One of their services has been described as follows: "On a moonlight night, in a glade in the forest, a crowd of negroes was dancing around a stump with wild gesticulations, chanting a savage song which their ancestors had brought with them from the heart of Africa. Suddenly their leader, a great negress with bare breasts, stooped down, and picking up a large snake, coiled it about her neck, calling out that they were to rejoice that night, because they had the sacrifice with which the divinity was pleased, and he would be sure to grant their requests. Then she picked up something from the stump and held it up for all to see, a little white girl baby bound and gagged, about to be offered up as a sacrifice to the divinity who lived in the snake."

Here is the contrast we find in Cuba: Christ or voodoo, Christianity or a cruel and degrading superstition. If we can hold our own people we shall be able gradually to win over the others to higher standards of religion and life.

There are six places where services are held regularly for West Indian negroes, and many other places where they are held occasionally.

The three-fold characteristics of the Cuban work illustrate the wide appeal of the Church. We minister there in two languages to two races, and to citizens of at least half a dozen nations. Diverse as is their origin, the Church is making them all one in Christ.

#### PRAYER FOR THE CHURCH IN CUBA, PORTO RICO AND HAITI

**A**LMIGHTY God, on whom the Isles do wait, we pray Thee bless the good endeavors of those who strive to propagate Thy truth, and prepare the hearts of all men to receive it. Give Christian people everywhere a ready will to support all good works undertaken in Thy Name, that the sorrow of the world may be lightened and the bounds of Thy Kingdom enlarged, through Jesus Christ, our Lord. AMEN.



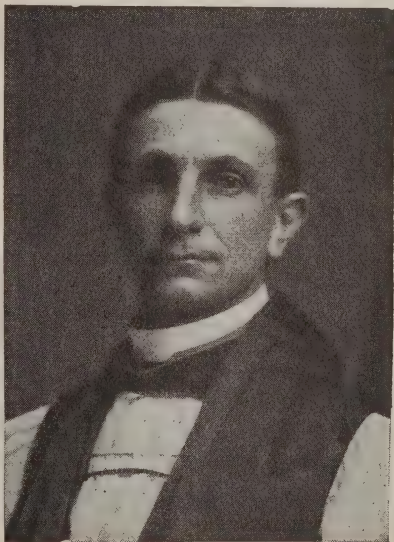
# OUR MISSION IN PORTO RICO

THE Island of Porto Rico came into the mission field of the Church after its annexation by the United States in 1898. The first regular services of the American Church were begun by the Rev. H. A. Brown, one of the army chaplains. Later the Rev. James H. Van Buren was sent as missionary in charge of the work in San Juan, and in 1902 he became the first bishop of the district.

## THE ISLAND AND ITS PEOPLE

About three-fourths the size of the State of Connecticut, Porto Rico has the same number of inhabitants. This fact of the density of population is more serious here than in most districts, since the isolated position makes manufacturing impractical and the population must earn its livelihood from the soil alone. The average density of population for the globe is 36 to the square mile. South America has five, and that with far more than the average amount of fertility. Porto Rico with her lands well-nigh drained of their productive power, has an average population of 310 to the square mile. The birth-rate also exceeds the death-rate, so that the situation becomes more difficult and demands the assistance which religion and education alone can give.

As among all Latin countries, the Roman Catholic Church claims the great majority of those professing any religion. There are many, however, who are not reached by any Church, and to these as well as to sojourners from the United States and other English-



BISHOP C. B. COLMORE

speaking countries, the Church seeks to minister. Many of the people have fallen away entirely from the Catholic faith, and the tendency, especially among the men, continues. Most of them are still religious, but are turning to rationalism and spiritualism. May our Church not have the mission to bring them back to a true Catholicism in which they may receive the benefits of sacramental communion with God?

OUR WORK The American Government has thoroughly established the Public School system in the Island, but even now, with the large number of excellent school buildings, is unable to provide for the population of school age. The necessity for Church schools is seen by all, and the Church is seeking to do her share in this particular. We have two schools in San Juan and one in Mayaguez. In this latter place we are well established, and the building used for school and chapel also houses the nucleus of a Church home for orphan children.

St. Luke's Hospital, in Ponce, built during the administration of Bishop Van Buren, is the largest and most successful institutional work of our Church in the District. An average number of forty patients, both charity and private, is being cared for at all times, while a well-appointed chapel in the building where regular services are held, emphasizes the connection between the institutional and evangelical work of the Church. The expense of car-



A TYPICAL COUNTRY SCENE IN THE WEST INDIES



ing for a charity patient is estimated at \$1.00 per day. There is immediate need of endowments of beds for the charity wards, that the usefulness of St. Luke's Hospital in the community may be extended.

Our church building in Ponce is the oldest non-Roman building in the Spanish possessions. Constructed originally for members of the Church of England, it was taken over by the American Church after the Spaniards left the Island.

Bishop Colmore was consecrated for this work in December, 1913. There are now ten stations where the work of the Church has been established, in six of which there are two separate congregations. The newest and most successful native work is the Mission of "The Resurrection" in the country district of "El Coto." The whole country-side is interested, and the beautiful new chapel is always crowded. There are many such districts where the people are untouched by any religious influence. It seems that the Church must have a large field in these places.

The equipment of the Church in Porto Rico in many places is sadly in need of renewal, and this should be attended to at once. It is to be expected that the Church will appeal to these people who have always been accustomed to a service of form and order, but we must also build up and beautify the outward appearance, that the people may be induced to look deeper and become impressed by her religious ideals.



*Learning Lace Making at St. Andrew's School, Mayaguez*

# OUR MISSION IN HAITI

**H**AITI, once a prosperous French colony worked by slave labor, won its independence during the Napoleonic period. Since that time it has had a troubled history, and like the other West Indian Islands has suffered from economic changes. In a period of less than twelve months in 1914-1915 the land saw four different governments, the first three being overthrown by revolutions. The condition of the people had become desperate. The country's credit abroad was greatly impaired; all the national funds were expended in suppressing revolutions, which left nothing for public improvement. There was no work for the men in the cities, and in the country men were afraid to work their farms or to be seen anywhere, since they would invariably be impressed into military service. Now, fortunately, the United States has intervened and by a careful supervision of the customs receipts, public works and police, will seek to establish a more stable government.

Because of its agricultural, mineral and forest wealth, it is not likely that the Island can continue much longer in its isolated condition. It is incumbent upon the people of the United States to see that the population, which is almost entirely of Negro blood, is protected from those who will seek to exploit the country for personal profit, and is enabled to secure the advantages of the progressive world which surrounds them, but as yet only touches them in a material way.

The Haitien is proud of his liberty and very suspicious of any attempt on the part of a stronger nation to assist his people. Religion and education are the two plainly defined ways to help the ignorant peasant. They offer also the only arguments to prove to him that the foreigner does not wish to drive him from his home. While the American nation is giving to Haiti material help, the Church has the opportunity to give spiritual and educational assistance. God grant that we fall not short in our part, for upon this depends the ultimate development and success of the people.

An American Negro clergyman, James Theodore Holly, went to Haiti in 1861 with a colony of 111 persons, and



soon a missionary organization was effected. In 1874 Dr. Holly was elected Bishop of the "Orthodox Apostolic Church" of Haiti, and consecrated in New York after a covenant had been made which placed the Haitien Church under a commission of the House of Bishops.

In the year 1913, the Haitien Church, having decided to surrender its independent character, and having made request of the Church in the United States, was received as a missionary district and placed under the jurisdiction of the Bishop of Porto Rico. At present there are twelve clergy, all natives, and twenty-nine organized parishes, missions and stations.

Large use has been made of the office of lay-reader in the mountain district of Leogane, which is our most flourishing country work. Each mission has two who read the service on alternate Sundays in the absence of a clergyman. These men are proud of their titles and some of them have done excellent work for the Church. They have carefully taught the service to those who cannot read, and it is most refreshing to hear the singing and hearty responses at any service.

Some of the clergy are beyond the age for active service among the missions, and it is well that we have a number of young men who have become postulants and candidates for the ministry. One hundred dollars per year will pay the expenses of one man at school. Scholarships and travelling expenses are urgently needed for at least four.

The immediate need is not for more mission stations, but to improve the conditions of the existing work. A modest school can be established in the country for \$50, and the monthly expense of its maintenance should be not more than \$35. Educational effort must now receive the main emphasis, and those points will be selected where the greatest good can be accomplished for the poor natives of the interior.

Mention should be made of the two Church schools in Port-au-Prince for boys and girls, which are run by our workers without much equipment and with no aid from the Church in the States. We also have in the capital a small institutional work, Clinique St. Jacques. This has recently been closed for lack of funds. The indebtedness has been paid, however, and the work will be reorganized.

## SUMMARY

The Missionary District of Cuba includes the Island of Cuba and the Isle of Pines. It has an area of 4700 square miles and a population of 2,100,000. For the support of the work, including the salary and traveling expenses of the bishop, the Board appropriates \$45,189 yearly. This appropriation aids in maintaining forty-eight stations. Since 1904 Cuba has been under the charge of the Right Rev. Albion Williamson Knight, D.D. In 1913 he resigned to become the head of the University of the South. The Right Rev. Hiram R. Hulse, D.D., was consecrated Bishop of Cuba on January 12th, 1915.

The Missionary District of Porto Rico includes the island of that name and adjacent islands. It has an area of 3550 square miles and a population of 1,151,579. For the support of the work the Board appropriates \$28,859 yearly, including the traveling expenses of the bishop, the Rt. Rev. Charles B. Colmore, D.D., and the retiring allowance of Bishop Van Buren. Fourteen missions are carried on.

The Missionary District of Haiti includes the Republic of Haiti. It has an area of 10,204 square miles and a population of 1,400,000. For the work in Haiti, including the traveling expenses of Bishop Colmore, who has oversight of Haiti, the Board appropriates \$7,320 yearly. This maintains work in thirty stations.

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*This pamphlet may be obtained from the Literature Department, Board of Missions, 281 Fourth Avenue, New York. Ask for No. 500.*

*All offerings for missions should be sent to Mr. George Gordon King, Treasurer, Church Missions House, 281 Fourth Avenue, New York.*